

SEPTEMBER 1974

# youth

MAGAZINE

Dallas superstar talks about U.S. soccer, church, and family life  
Is your lifestyle soon to be changed by ecology?  
Florida youth repair condemned housing



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# let's celebrate

\* new friends \* a birthday

Ed Eckstein



## youth magazine

SEPTEMBER 1974, VOL. 25, NO. 9

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**DESIGNERS:** Bob and Sandy Bauer

Cover photos by Jim Work



# a promising future

Welcome to a celebration — of new friends, of a birthday, and of promising days ahead together.

Our new friends are thousands of young people who are reading YOUTH Magazine for the first time. We hope you newcomers will quickly feel at home with the rest of us.

Big things are happening. With this September issue, the American Baptist Churches in the USA has merged its former teen-age magazine, *Aware*, with YOUTH Magazine. Also joining us this month is the Cumberland Presbyterian Church. If you are a masthead-watcher, you'll know that this means that ten denominations now promote YOUTH Magazine for high-school-age youth — and for those who are young in spirit. To our knowledge, no similar magazine has such an ecumenical support basis.

This unusual story of cooperation started back in February 1966 when both the Episcopal Church and the Anglican Church of Canada joined the YOUTH team. Since then, the following have been added to the masthead: United Presbyterian Church USA (November 1971), American Lutheran Church (January 1972), Moravian Church (June 1972), Lutheran Church in America (November 1972), Presbyterian Church US (June 1973), American Baptist Churches in USA and Cumberland Presbyterian Church (September 1974).

By checking the masthead (opposite), you'll also notice that this is YOUTH Magazine's 25th year of being among the young. Originally started in 1950 as the joint publication for youth of the two merging denominations which later formed the United Church of Christ, YOUTH Magazine has always been open to young people of all churches, as well as to those youth who are not church-related but also are looking for a better way.

Over the years, the magazine has kept in touch with young people, with the Church, and with a fast-swirling world. The magazine has tried to be an advocate, an interpreter, a conscience, an entertainer, and a friend. It has survived controversy, change, and inflation. And "with a little help from our friends," we will continue to make our mission possible.

We'll see you next month and many more . . .



A Dallas soccer star, Kyle Rote, Jr., won the 1974 Superstar Olympiad in Rotonda, Fla., by placing first in tennis, swimming, and bowling, second in golf and bicycling, and last in batting. Kyle's father, admiring his son's medal, is a former football superstar. Kyle, Jr., is an Episcopal seminarian.



## BY CHIP ORTON

The first striking thing about Kyle Rote, Jr., is the fact that he looks much younger than his 23 years (as if 23 is old?). And it's almost impossible to imagine his winning the 1974 Superstar Olympiad in Rotonda, Fla., over athletes like O. J. Simpson, Pete Rose, and Bob Seagren.

"I'll never forget it," said his father, a superstar in his own day.

Chip Orton is a New York-based freelance writer.

"I knew my son had the potential, but it was one of the proudest moments of my life."

And his giving away much of his \$53,600 top prize money for charity was no surprise to those who know the young Rote, who is a second-year Episcopal seminarian, a student and a soccer star for the Dallas Tornado team, where he was "rookie of the year" in his first season in the North American Soccer League.

Because Kyle, Jr., looks closer to 18 than 23 and appears small

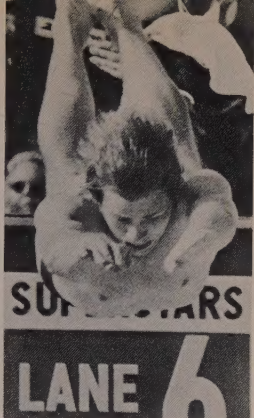




Wide World



Wide World



Wide World

# KYLE ROTE, JR. SOCCER SUPERSTAR

than his six-foot, 180-pound frame, could begin to understand why he and his wife are so effective in their ministry among young people at St. Michael's and All Angels Episcopal Church in Dallas. And it took me only minutes to realize that he's no proselytizing, rabble-rousing preacher. He's a quiet, friendly, and totally charming young man, who just happens to be in sports and just happens to have a great deal of old-fashioned faith—in God and in himself.

Kyle Rote, Jr., was born on

Christmas Day, 1950, in San Antonio, Tex. His father, Kyle, Sr., former SMU All-American and New York Giants football star, and now a sportscaster, never pressured any of his sons into sports. "Kyle, Jr., was always extremely coordinated. You don't have to push those kinds of people into sports." While his dad was certainly someone to look up to, Kyle said that he sometimes had trouble getting his father to throw a football with him. No wonder; even though he managed to keep his family with



him most of the time, it was no easy task to be a professional ballplayer and also raise a family.

In 1964, the divorce between his parents became final, and Kyle, as the oldest son, became the man of the family. While his father remained in New York, Kyle, Jr., his mother and two brothers moved back to Texas.

"I guess I was too involved with the responsibilities of being the 'man' of the family to become too emotional about my parents' divorce. It really affected my

brothers, and, of course, my mother, more than it did me. It was my mother's example, the way she handled herself since we were forced to reduce our lifestyle drastically, that taught me what faith could do, and led me into a career in theology."

Kyle, Jr., was a three-sport star in high school. Then, after spending a year at Oklahoma State University on a football scholarship, he left the school to attend the University of the South at Seville, Tenn., where he started





Jim Work

worked with high school kids as advisors of the Senior EYC (Episcopal Young Churchmen) and this year we ran the whole Junior EYC program. In Sunday School, Mary Lynne was a substitute teacher and I taught the seventh grade."

As he has worked with young people, what has he found to be their biggest problem in under-

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**"Athletics per se are not evil. The biggest problem with sports is the pressure to win. Personally, I'm not a win-ethic type of man."**

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playing soccer. It was there he met his wife, Mary Lynne.

Now, they live in a one-bedroom apartment in Dallas where Mary Lynne works as a secretary to help Kyle through theological school. When asked if she shares his religious philosophies, Kyle answered, "For the most part, she does, although she's probably more conservative than I am in many respects."

"Anything I'm involved in, she's involved in," Kyle added about his wife. "Last year at church we

standing what faith is all about?

"It's a problem I share with them," he admits. "The world around us is moving so fast and is so full of things to do, that unless you are really self-disciplined, you can't have any quiet time on your own—not just to think exclusively spiritual things but just to get your own mind straight as to where you're going . . . Every conscious moment is filled with something. And so, unless you say, 'Hey, wait a minute, I'm going to go off and take a long walk, or be

by myself, or shut off all things,' you can really get yourself caught up in the whole running mill of life and lose touch with what you're really trying to do. To be able to sense yourself everyday, to assess what you're trying to do in life, and to be able to say, 'O.K., Lord, how can I fit into your plan today?'—that's something I feel is

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**"We've found that many kids come to our church because it's the only place they get attention. That's a sad commentary on our society."**

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very, very important."

Does Kyle have a quiet time?

"My time now is in the car. As I drive, I leave the radio off and pray. Prayer, to me, is a quiet conversation.

"One of the great things about youth is that they like to go on retreats. Fortunately, getting the kids off by themselves as a group away from everything is one of the things that really needs to be done.

"Also, no matter what type of person a youngster is, all are of equal individual worth. Sure, some



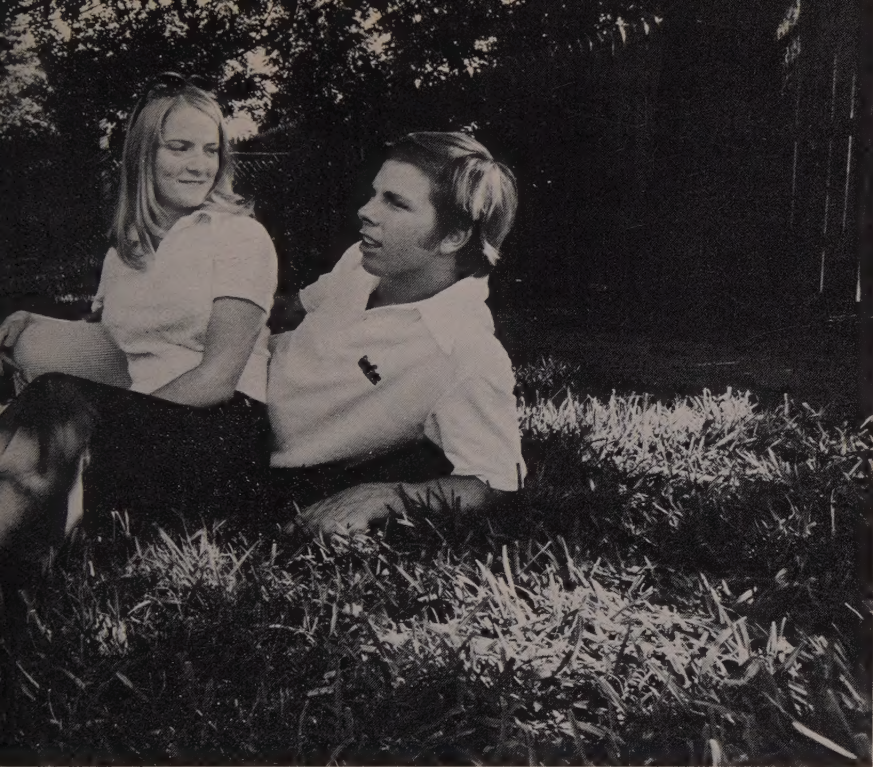
Jim Work

youngsters are easier to talk with but that doesn't imply you value one person any more or less than another person.

"Every youth group has its troublemakers, as well as its angels, and you try to reinforce the good behavior. But it's awful important that every youngster knows, 'Look, there may be times that I don't like what you're doing but I still like **you** very much.'

"We've found that many of the kids come to our church because it's the only place they get atte





tion," Kyle concluded. And he felt this was a sad social commentary.

I asked Kyle if his ministry created any problems with his teammates on the Dallas Tornado soccer team.

"They don't deliberately try to watch their language around me, if that's what you mean! I guess there is respect both ways—they respect me for my choice as I respect them for theirs. If they're interested in what makes my life go, I'm happy to tell them, but I wouldn't say anyone is less of a

person because they're not interested or don't agree. I certainly wouldn't browbeat anyone."

The money he won at the Olympiad was about 35 times what he made last year while playing for the Dallas team. But he's given a great deal of the \$53,600 to the government in taxes, to charities for the handicapped, and to administrative costs to handle the sudden flow of attention which the Olympiad brought to him.

But my own impression is that the Olympiad will not change Kyle



Jim W

one bit. He has not made any major decisions to alter either his lifestyle or his ambitions.

Kyle loves soccer, not only as a game, but as a means of worldwide communication.

"Did you know that there are 147 nations in the world who play soccer as their national sport? That's 13 more countries than are members of the United Nations! When Pele, the world-famous soccer player from Brazil, visited Africa during the Biafran fighting, he sailed down the river shouting

that he wouldn't play unless they stopped fighting, and they did. Sure, it was only for five days while the games went on, but it was a start, and soccer is as much an international language as music or art. Many sports offer a common bond between nations, like ping-pong and basketball."

Kyle feels the U.S. has too long looked on soccer as a foreign sport and Americans are too pessimistic about its future success in North America. But other countries expect the U.S. to dominate



world soccer within eight to ten years. Kyle feels that "as long as we maintain our youth programs in soccer and upgrade our broad base of talent, it is very possible we will dominate world soccer within ten to 20 years."

With the critics rumbling about the commercialism in sports today, I was wondering how Kyle

for young people to realize that the outcome is not that important, but it's whether or not you've tried to do as well as you can."

To keep perspective on his own life, Kyle coaches sixth graders, trying to teach them the really important things about sports.

If there is any conflict between Kyle's athletic career and his ministry, he's not aware of it. "Every vocation has a spiritual aspect to it, and sports happens to touch me in my most basic side."

As far as he is concerned, right now his ministry is his sports. "I always knew what I wanted to accomplish, but was never too sure about how to do it. Initially, I thought that I could get into my ministry—on campus teaching, or in a hospital as a chaplain, or in a parish as a minister—**after** I retired from sports. Now I realize that an athlete has a tremendous amount of influence among people, and I decided to go ahead now, while the iron is hot.

"I'm simply trying to use what the good Lord gave me—my talents—to do what I feel I'm supposed to do. I'm good at sports. Kids look up to people in sports. What better way to use the talents the Lord gave me?"

Whatever he decides to do, one thing is certain: Kyle will, in one capacity or another, be working with youth. Within the framework of his sports, he uses his life and successes as an example. "I'm

**"To sense who you are, what you're trying to do, and to say 'O.K., Lord, how can I fit into your plan today?'—that, I feel, is very important."**

felt about his role in sports.

"Athletics per se are not evil," he began. "The biggest problem with sports is the pressure to win. The only successful people are those who score on the board and only winning teams get written up in the papers, and it's that kind of pressure that takes some of the pleasure out of playing.

"I'm not a win-ethic type of man," this star athlete said to me. "I can go without winning all year and I can feel we've had a successful year. It's especially important

not a Bible-beating Christian evangelist. All I can do is explain to people in terms of my own relationship with God, how God gives me confidence in my own life. I can't speak in terms of other people's lives; they have to do that themselves. Today's young people are affected by both good and bad influences, and I have to be a good influence."

Kyle has some very strong feelings about the importance of the family, or lack of family structure as we once knew it in this country, probably because of his own "broken" home.

"I don't think families are as strong as they used to be. People simply don't talk or communicate as much any more. Dad comes home and reads the paper before dinner, and then watches television afterwards. Kids are running out to the movies or glued to their sets, too. Kids assume their parents' opinions rather than discuss them. There's almost nothing more important than a strong family unit made up of people who discuss their values. Families used to be a more important forum, and they're not anymore. The worst part is that stronger family bonds are needed now more than ever.

"Outside pressures are stronger than they ever were. Even if a family is strong, there are so many outside influences on children today that, sometimes, all you can hope for is that parental influence

will win out in the long run. It's important for everyone to know that their parents will always be there, no matter what."

Besides the importance of the family in today's society, Kyle also feels that, despite what many are saying, the church is more important than ever, instead of being the outdated, old-fashioned insti-

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**"A strong family unit made up of people who are willing to discuss their personal values is needed now more than ever."**

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tution some claim it to be.

"Technology has brought us to the point where everybody is saying, 'I've got all the answers.' In the Fifties and early Sixties, when everything was going relatively smoothly, people really didn't feel the need for organized religion. Sure, in the Sixties we had the war that no one believed in, but it wasn't until the late Sixties that people began to get stubborn about that war.

"For years, the church had said 'We have some answers you ought





Jim Work

to consider,' but people didn't need them, or at least they thought they didn't need them. Then the stockmarket became unpredictable, things like Watergate erupted, and so many more problems came about which made people unsure. Now they're thinking that maybe the church does have some answers. There has always been a spiritual need, but people aren't as aware of that need when things are going great. Now that they are unsure, people are returning to the church for the answers

that were always there.

"In the midst of a hectic world, the church is something that's constant and valuable to consider as a base in your life."

Although I've always enjoyed sports, I was never much of a hero worshiper, but I became very impressed with this young man as a human being. Kyle Rote, Jr., left me with these words: "I'm no more of a winner than you are—if you're satisfied with what you're doing and if you're doing it to the best of your ability." □

INSIDE THE BIBLE . . .  
a series by Frank H. Seilhamer

# How do I know there's a God?



Art by Robert Davis



I don't think you can prove the existence of God by argument, because everything you quote as proof, someone else may see as not being at all convincing. Very often the things which I see as directly pointing to God, another person will look at and say, "But that doesn't mean the same to me." So, in that sense, I don't think the Bible can prove the existence of God.

The fact is, however, that the Bible is written on the assumption that there **is** a God. That's the underlying principle from which the rest proceeds. The writers don't argue the issue. They'll say, "The **fool** says in his heart there is no God." But the **Bible** does not say there is no God; only the **fool** thinks there isn't. The Bible's assumption is that indeed there **is** a God—pointing out that this or that is what God has done and said. So I don't think you can look at the Bible to answer questions that might circle around the possibility that the deity does not exist.

As I see it, the ultimate question that everybody must ask and try to answer is: "Where does all that exists come from? What is the ultimate source of being?"

I spend a lot of time with students on college and university campuses, and I love to be around questioning people. The people who have the greatest potential for turning me off are the ones who don't think, regardless of their life

affirmations. I am particularly tweaked by Christians who seem to think that **faith** is an act that simply involves closing your eyes and swallowing hard in the face of facts. To the contrary. As I see it, that's not faith; that's stupidity and fear.

If there is a God, you don't have to protect God. If you have to protect God, then you're the deity, and God should be worshiping **you**.

Rather than hiding your **faith** in your pocket, looking at it at night when you go into your bedroom (shutting the door, pushing the bed against the door, pulling the blinds, jumping in bed, and pulling the covers over your head) and asking, "Now let me see if what I believe is true," for fear that if you put it out into the daylight, someone will explode it. One ought to be willing to make **public** what she or he holds to be true. Refusal to do that is, for me, a sign of **lack** of faith.

If there's anything that you believe, which, if exposed to scrutiny, would explode—praise the Lord for the explosion! It was not true to begin with! It's only anxiety that makes you protect something that's not true. If what we believe about God is true, then nobody can destroy it. All they'll do is

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This is the first in a series of articles on the Bible, based on questions asked by our readers and answered by Dr. Frank H. Seilhamer, President and Professor of Old Testament, Hamma School of Theology, Wittenberg University, Springfield, O.

verify it. So I say that you should lay out the assumptions by which you live.

Many people are afraid to run to the source of life and to take the consequences of both the search and the results of the search—the evidence that's produced. That happens both with people who believe in God and with those who do not.

Often those who think they believe in God are afraid of open scrutiny of their belief, because deep down inside they feel that what they believe would never hold up. So they must protect it! The others are those who are afraid to believe, but who **want** to believe, and are afraid that if they would risk putting their own assumptions—often scientific assumptions—to the test, **they** might explode. So I think that those who scream the loudest in both camps—the ultra-believers and the ultra-atheists—simply don't have the confidence in what they believe to test their own assumptions.

This **is** God's world! For me, that issue is essentially settled. There **is** a God! God may appear to be different to me than to you. But if this **is** God's world, then we don't have to be anxiety-ridden about probing the issues of who God is, what God is like, or how, when and why God operates in a given fashion.

**Go back to the beginning.** If you look far enough, as a Christian I believe, you'll come to a conclus-

ion that says that we and the world we live in couldn't have happened by chance. Somewhere there must be someone or something who put it all together. How? I'm not exactly sure, but I personally will settle for "In the beginning God created . . ." (Genesis 1:1) How? I don't think anybody really knows. But in our search, pressure ought not to fall on anybody. We ought not to reach conclusions too soon. We ought to be open to various opinions, because opinions that appear threatening could be educational to all of us.

**Talk to those who believe in God.** My advice to these searchers is to get around persons who believe. I don't like to get information second-hand. If you want to talk to a proponent of an idea, see the person who really proposed it, rather than someone who might be critical of it. Find out what the believers believe and ask why. They might open up some possibilities which you could not see for yourself.

**Use an original reference.** I would say to "a person who is searching, and yet cannot accept the premises of the Bible, be open and get in touch with the Bible. It may be just good information for you. You may find some perspectives about life that will be helpful to you. At least take a look and then let's see where you go from there.

The basic thing going for the Bible is that you can get involved



**“God has things for us to learn, and we can’t learn them if we cut off that inquiry because we’re afraid of the unknown. No question is sacrosanct.”**

in it—read it! See what happens as you do that kind of reading and reaching.

As for searching, I’d rank as one of my heroes the disciple of Jesus known as Thomas—doubting Thomas. He’s a great guy, because he’s a meat-and-potatoes man.

For example, when Jesus told his disciples, “I’m going away. Where I’m going you know . . .” And Thomas interrupted, “No, we don’t know where you’re going. What is the way?” Thomas was being very honest. The other disciples sat there with their teeth in their mouths probably wanting to say the same things, but remaining silent. But Thomas asked. And when the Resurrection occurred, old Thomas came clean again: “Unless I see him; put my fingers in the mark of the nails and my hand in his side, I won’t believe.” But the thing I like about Thomas was that he **wanted** to believe. Eight days after the Resurrection appearance that brought the other disciples to faith, Thomas was still with them. He hadn’t been able to believe, but still he stayed around.

The wonderful thing about Jesus was he came to Thomas—a private audience. And I think that same sort of thing happens many times. It may not come the way it

came to Thomas. But when people want to see, God wants to cooperate. What God needs is someone who’s open to the possibilities of being in touch. So I think people should search, and not feel guilty about the search.

**Think for yourself.** God gave us a mind to use. And God wants us to use that mind to the fullest of its capacities. God doesn’t want us to sell that mind short. The Creator has things for us to learn and we can’t learn them if we cut off that inquiry because we’re afraid of the unknown. So probe any question. There’s no question that is so sacrosanct that it does not need continual probing. Don’t be afraid of the probe. If it’s true, it’ll stand. You ought not to be afraid of anything or anybody. But take a look and then take the results. Keep the search open.

I guess I would go with one of the early church fathers, Tertullian, who said, “Truth from whatever source is from the Holy Spirit.” And if it’s true, then the Holy Spirit is involved in our efforts to believe and will help us know. This assurance can keep a Christian open to learn from other people. Thus, the Bible not only takes for granted that there **is** a God, but I believe that it shows us a process by which we can find God. □

# Turning a New Leaf

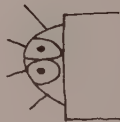
a collection of transparencies  
by Doug Brunner



it's been a hectic  
summer



swimming, sailing,  
skindiving, and  
partying



hiking, baseball and  
staying up late



i'm ready to slow  
down and go back  
to school

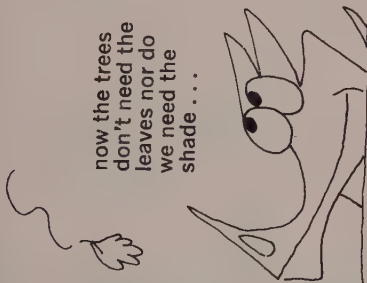




all summer the  
leaves helped  
the trees and  
kept us cool in  
the shade . . .



now the trees  
don't need the  
leaves nor do  
we need the  
shade . . .



autumnation



an acrobatic  
leaf is  
always  
appreciated



i was contemplating  
the sun and stars



now i'm in school  
figuring out some  
trigonometry . . .



where my life was  
going . . .



i'm solving the  
wrong problems



i was  
bored  
near the  
end of  
summer



do you  
expect  
school to  
change  
that ...



no, but a  
change  
of bore-  
dom is  
always  
good ...



for my first day at  
school i bought  
notebooks,  
covers, pencils,  
pens and a  
briefcase



i can't afford this  
free education



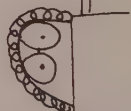
my body will need months  
to adjust to getting up for  
school

*Lomeworth*  
p 6-15



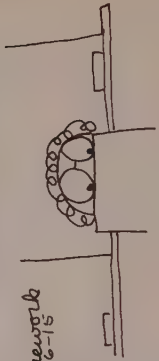
i'm out of shape

*Lomeworth*  
p 6-15



my inner clock is still  
telling summer time

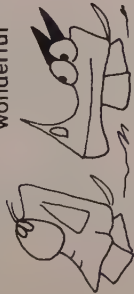
*Lomeworth*  
p 6-15





as team  
mascot i  
get a  
special  
outfit with  
the school  
colors . . .

wonderful



i go to all  
the games  
even away  
ones  
free . . .



and i can  
have all the  
food i can  
eat



i'm very  
lucky  
i believe  
that's what  
they're  
counting on



people want to be  
your friend instantly



you spill out your  
guts and tell them  
everything



then awhile later  
you're not friends  
anymore



i can't afford the  
rising costs of  
friendship



how  
many  
friends  
do you  
have



two or  
three



why are  
you so  
unsure



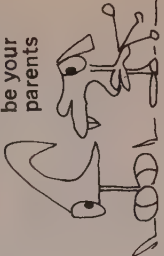
they  
fluctuate  
with the  
times



my folks  
have given  
up being  
parents—  
they want  
to be  
friends



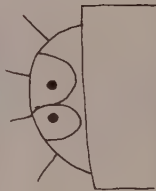
how can  
you be  
friends,  
they're old  
enough to  
be your  
parents



i have a handful of  
organization friends



the only trouble is when  
the meetings are adjourned



so is your friendship





you and i  
aren't  
competitors

well?



we're  
friends



but...



beyond all  
the  
pettiness  
most  
people go  
through



oh...



right?



you win



friends are good for  
social security



# TOUCH & GO

## Mind Blower

Too bad you couldn't have given more space to Buckminster Fuller (July 1974). He's the kind of thinker who moves beyond the parts to the whole—he sees all of life in its totality. We need such stretching of our minds, instead of the small, self-centered thinking going on everywhere today. Your magazine always makes me think.

—K. T., Houston, Tex.

## Commendations

I am writing to commend you on the excellent article on JROTC, and, in fact, the entire issue for May 1974. My main interest in the magazine was to read Bob Levering's article on military training in high schools, but I ended up reading the entire issue cover to cover!

—J. T., Nyack, N.Y.

## The Cross in the Global Community

Your article in the June issue of YOUTH, "Is Anyone Really Free in South Africa?" was not only timely and well written, but your use of pictures illustrated not only your point of view but the truth of the racist situation in South Africa. I read YOUTH while in high school, college, and seminary and will continue to read it as a pastor, urging other adults and youth to read it, as long as it continues its focus on vital human issues that serve as a reminder of the contemporary presence of the cross in the global community. Articles such as this one expand the conscience and consciousness of people like public schools, and too often church schools, don't, but should. I guess it is just easier to think of his-

tory as something that once happened, and the cross something merely out of the past. Keep suggesting the alternative.

—J. L., Hastings, Neb.

## More Charisma?

The charismatic movement is active among people I know. That's why I've referred several times to Gabrielle Fackre's fine piece, "My Encounter with the Charismatics" (March 1974). What about studies on other religious movements today?

—M. H., Defiance, O.

## Spiritual struggle

Several articles in YOUTH Magazine stand out in my mind. The one on the farmworkers (January issue) was really good. Also, I really liked the article on the charismatics (March issue), because the girl who wrote it says exactly what I feel. For a while I was getting involved with the "new Christians" on my campus. I find it really hard to feel the way they do, and I feel like a heretic when I'm among them. As far as my own Christian faith goes, I'm really mixed up. The new Christians have a lot of power and I can feel the power in their prayer and in their group. And yet I feel the need for something else. I just don't feel the way they do about the Lord.

—L. L., Santa Cruz, Calif.

## Pass It On

I am from the Ft. Berthold Indian Reservation. My father came here as a missionary in 1876. I feel your November 1973 issue on The Native Americans is so good that I want copies to share with my Indian friends.

—D. H., Halliday, N.D.





ROBE  
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# IS IT TOO LATE?

BY RICHARD TAYLOR



*What's ecology? It's the food you eat; it's the paper, plastic, and aluminum containers you throw away; it's the car you drive. Nature intended a healthy balance of land, water, air, and all living things. A junk diet, wasteful use of earth's resources, and "planned obsolescence" is poor ecology.*

## What's all the fuss about?

Do you find driving at 55 mph on the open highway a nuisance or a necessity? Do you feel there really was a fuel shortage last winter, or were oil companies forcing prices up, or was government playing politics with a "crisis" situation?

Are you one of those people who feels we can eat as much meat as we can stomach, we can burn as much gas as we need, and we worry too much about atomic wastes? Or do you feel that vital to human sur-

vival is the diet of each one of us, our responsible use of the world's natural resources, and our finding a substitute for atomic power?

Are we living too high as a people? If change is needed, will we as a people voluntarily bring it about or will the situation force us to an unfortunate fate? What about *your* future? What should you be studying *now* to prepare yourself to live in a world of possible environmental crisis?

Scientists have been warning us for the last decade that our very existence is being threatened, and, at best, our life will become unpleasant because of human overcrowding, industrial pollution, and the burning up of available natural resources. Disaster looms, they say, if we humans continue our present assault on the environment.

True, not all scientists speak with one voice. Some are even optimistic, saying, "Technology will save us," or "Solutions will be found." But the warnings come from responsible sources which cannot be ignored—biologists, ecologists, zoologists who have spent a lifetime studying the fragile ecosystem (the balance of air, water, soil, and living things) on which all life depends.

Americans have long believed that economic growth was a "good thing," a way to create more and more products to meet people's needs. We wanted everyone to move into the "affluent society." We dreamed of a world where the "pie" of economic goods would be so large that everyone could have a big enough slice. We saw no problem in predictions of ever-increasing industrial expansion—it simply meant that our power companies would have to double in size every ten years in the future.

Then, suddenly, we were in the midst of an energy crisis. Once again questions were being raised: Could it be that the abundance of natural resources was coming to an end?

Were we moving into a world of scarcity? How would this influence our everyday life?

One answer is simple. A technological society runs on machines. Machines are manufactured with mineral resources—iron, aluminum, copper, tin, etc. Every machine in an industrial society—computers, factory lathes, farm tractors, trucks, autos—runs on energy drawn from such natural resources as coal, oil, natural gas, etc. Stop the flow of energy and natural resources, industrial civilization collapses.

For generations we have assumed that the supply of energy and minerals would be unlimited. But what we were *not* seeing was that our ever-increasing industrial growth was putting a *greater* strain on these resources *every* year. Each year our industrial society uses a greater proportion of the world's resources than the year before.

This is the phenomenon of *exponential* growth, familiar to anyone with a bank savings account. If I hide \$10 per year in a bureau drawer, my hoard of money grows in a *linear* way, and in ten years I'll have \$100, in 20 years \$200, in 30 years \$300, and so on. But if, after ten years, I invest my \$100 at

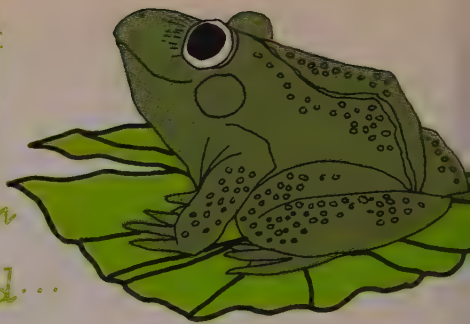
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Richard Taylor, author of *Economics and the Gospel*, lives at the Philadelphia Life Center, a communal group which runs a food co-op, a nonviolent training center, and works with groups for social change. The Life Center is part of a network of similar groups called the Movement for a New Society.



# AN EXPONENTIAL TALE

There was a frog on  
a lily pad in  
a very big pond...



seven percent interest, my \$100 will *double* every ten years. In 20 years, I'll have \$200, but in 30 years, I'll have \$400, in 40 years, I'll have \$800, doubling every decade. This is exponential growth. Anything that increases exponentially grows at a much faster rate over time than the same thing growing linearly.

There are two critical human factors that are growing exponentially.

First is *world population*. Only about 500 million people lived on the earth in 1650, and population was growing at a rate of .3 percent per year. At that rate, it would take from 1650 to 1900 for world population to double. But now world population is 3.6 billion and the growth rate has increased to 2.1 percent per year, which means a doubling time of every 33 years. Given this doubling time, it is almost certain that there will be seven billion people in the world by the year 2000. And if the exponential trend continues, in 60 years there will be four people in the world for every person today.

The second exponentially-growing factor is *world industrial production*, which is growing at seven percent per year—a doubling every ten years. This means that every ten years we require approximately twice the amount of energy and resources used previously. This has put tremendous pressure on the resources needed to sustain industrial production. Just since World War II, for example, more metal has been consumed by industry than in all the thousands of years of human history prior to World War II.

Now it is obvious that no matter how vast are the resources of the world, there is a finite limit to their quantity. And there is no known way to replace or renew these resources once they run out. The larger the population of the world, the smaller is the share of these resources for each person. And the faster the growth of industrial production, the faster these non-renewable resources are being gobbled up.

How much is left? A study by British scientists concluded that

*After several days he was  
happy to see more  
lily pads....*



"present reserves of all but a few metals will be exhausted within 50 years, if consumption rates continue to grow as they are." If consumption continues to grow exponentially, known reserves of copper will be gone in 21 years, coal will be gone in a little over 100 years and oil will be gone in 20 years.

Given this situation, government and industry are turning to nuclear power for answers. The U.S. Atomic Energy Commission hopes for 1000 nuclear power plants by the end of this century — there are now 42 in the U.S. But there are tremendous problems in switching from fossil fuels to nuclear power, since nuclear plants produce radioactive emissions and by-products which are proven to cause cancer among humans.

But even more threatening is the fact that no one has yet figured out a satisfactory way to dispose of the radioactive wastes which are produced by nuclear fission. These wastes remain extremely dangerous for hundreds of years and have to be monitored to make sure they

don't come in contact with living things. Some of them have been dumped in the ocean, others are bubbling away in large tanks in the state of Washington, where they will stay for centuries. Some tanks have sprung leaks and released wastes into the soil.

Radioactive plutonium, which will be produced by the "new generation" of so-called "breeder reactors" (named because they make more fuel than they consume) now being developed, is the most dangerous substance ever made by humans. It is lethal for literally hundreds of thousands of years. A mere two pounds of it, spread evenly around the world, could give lung cancer to everyone on earth. Yet existing nuclear plants have already experienced accidents which released radiation into the air, and *tons* of plutonium will be used when the breeders get into operation.

These facts are beginning to force a new image of the world on peoples' consciousness. No longer is it so possible to see the earth as a



*Soon the pond was half full,  
for what the frog didn't know  
was that lily pads multiply  
by two each day...*

gigantic, inexhaustible mine of natural resources. Also limited is the earth's capacity to absorb the pollution we produce. The things we discard — our waste products — are deposited in the air, water, and soil of the planet. In the past, nature was able to absorb our wastes. But is that still true?

Exponential growth in population and industrial production means a related exponential growth in pollution. The earth's natural absorption mechanisms become overburdened. Mercury poisons fish which poison humans. Lead builds up to dangerous levels in the human bloodstream. Air pollution kills 4000 Londoners in an "air inversion." Mothers' milk becomes polluted with DDT (one scientist says the high DDT level would make mothers' milk illegal if sold in interstate commerce).

No one knows the exact limit of how much pollution the earth can absorb. But it is clear that there are upper limits. And the limit has been surpassed already in many local environments. The oxygen content

of water in the Baltic Sea, for example, has dropped steadily from the over 30 percent concentration of the year 1900, to near zero at present. Why worry about lower oxygen concentrations in seas and oceans? Because 70 percent of the oxygen you and I breathe is produced by the ocean.

High - consuming, industrialized societies like the United States are particularly resource-damaging and pollution-causing. Americans consume 50 percent of the world's petroleum and over 60 percent of the world's natural gas production. Making up only six percent of global population, we use up more than 30 percent of the world's annually-consumed resources. The U.S., Japan, Europe, and the U.S.S.R. together consume 70 percent of all fuels burned in the world, leaving only 30 percent for the rest of the world.

At a "Western" rate of industrial exploitation, there just are *not*





enough resources to sustain the present world population of 3.6 billion (to say nothing of the year 2000 population of seven billion).

It seems that we are on a collision course. Amid these massive population problems, exhaustion of resources, and inundation in pollution, managers of our industrial system continue to strive for further economic growth. Advertising pushes the slogans "bigger," "better," "faster," "richer," "more." Our profit-motivated economy seems committed to that very growth that scientists tell us the world cannot long sustain. And while we grow,

the world's poor sink deeper into poverty and hunger.

Two things seem clear. First, the world must find a new way of life that uses up much fewer resources and generates much less pollution. Second, the extremely unjust distribution of world energy and resource consumption must be righted.

Some futurists are suggesting that, for the U.S. and other rich nations, this means an end to present forms of economic growth and an actual cut-back in levels of material production and consumption. "De-development" is the term sometimes given to such a turn-around. It refers to the creation of a simple, frugal, but materially-secure economic system which allows all people to live in harmony with the environment.

And in just  
one more day  
there was  
no pond left.





Sandy Baue





*Biking is one way to improve the health of yourself and your city. Autos, trucks, and planes are major polluters of the air we breathe and major users of fast-dwindling minerals. Wiser use of, and new research in, private and mass transportation could benefit all people.*

## What changes can we make?

How would you change the world today so that every human being could live a decent life and so that our way of life would reduce the threat to our natural resources and environment? Does that sound impossible?

It will certainly be no easy task to move society in a new and life-enriching direction. The momentum of industrial growth and materialism will not be slowed by pious exhortation. It means many concerned people working together to bring about a social change comparable to the industrial revolution.

Here are some ideas that you

might consider. Do you agree with them, or have others to suggest, or see how you can start to work on their application in your own life?

- **Values:** We leave behind the emphasis on ever-increasing economic growth, "big-is-good," maximum production and consumption. We turn to values of simplicity, frugality, durability, conservation, adequate production combined with minimized consumption.

- **Lifestyles:** We stop buying all the latest things, and delight in living with minimal income and possessions. We desire to grow personally and spiritually, rather than material

ly. We learn to simplify life, and to share what we have — like housing, furniture, appliances, clothes.

- *Resources:* We strive to eliminate all forms of waste. We eliminate “planned obsolescence” by which products fall apart in a few years. We make things so they last longer and can be easily repaired or recycled.

- *Pollution:* We recycle things like glass, metal, and paper products, rather than throwing them away. We replace synthetic products with natural ones whenever possible, i.e. substituting biological pest control for chemical pesticides.

- *Services:* We strive to eliminate the insecurity people feel in their personal economic life. We establish a minimum guaranteed income for those who cannot work. We make sure that everyone is guaranteed nutritional food, meaningful work, adequate housing, needed education, good quality health care, a secure old age. We make it possible for people to simplify their lifestyles, knowing this won't mean becoming impoverished.

- *Advertising:* We eliminate the advertising industry, with its emphasis on greedy accumulation of more possessions. We set up public research agencies which test and rate new products, then distribute information to the public.

- *Autos:* Cars require enormous inputs of metals, plastics, etc. in their manufacture and, with trucks, are the greatest source of urban pol-

lution. So, we replace most of them with a good mass transit system, bicycles, and walking.

- *The military:* We establish a non-violent civilian defense force. This allows us to eliminate tanks, planes and battleships which use much of the world's resources.

- *Agriculture:* We establish rural new towns, encourage family farms and other services to promote a “back-to-the-farm” movement. We reduce the ecologically harmful inorganic fertilizers and chemical pesticides, replacing them with natural substances.

- *Energy:* We cut back on energy uses which pollute or otherwise harm life and we develop new sources of power, such as solar, wind, geothermal, methane, etc.

- *Population:* We reduce U.S. population by setting the birth rate lower than the death rate (using free contraception, mass discussion on population issues, etc.), until an optimum size, measured by ecological impact, is reached.

- *Businesses:* U.S. corporations and other businesses are now owned by a minority of private individuals and are run on the basis of earning private profit. This often causes conflicts with the need for the economy to be run according to ecological harmony and human need. Therefore, we raise the consciousness of businesses, and we establish public ownership of businesses, coordinating them through democratically-controlled planning.

● *Motives:* We discourage profit-seeking, competition, and materialistic accumulation, and encourage service, cooperation, and working for the well-being of all.

● *Sharing:* We share our wealth and talents with the world. Our idea is that all people attain the basics of food, clothing, shelter, education and health, and that these be provided on a simple but adequate level.

If you think these preceding ideas are too hard for you to tackle alone, why not ponder the following list of possibilities in which you might become personally involved:

● *Inform yourself:* There's no substitute for enthusiasm, but effectiveness requires skill, information, and intelligence. Become a walking encyclopedia on population, resources and environment. Check your library, book store and school course listings for sources of information. Check for visual aids.

● *Clothes:* Try ignoring fad fashions and wearing your clothes until they are worn out; and when you buy new ones, get simple styles and good quality, perhaps second-hand. Avoid any clothes which will need dry cleaning or much washing as these processes contribute to pollution. And sew your own clothing!

● *Records:* These are made from petroleum products. Wouldn't it be better to share yours and borrow new records and tapes from a friend or the library?

● *Food:* Much of what you consume is probably of little nutritional value — think of all the “junk” food you eat: soda, potato chips, pretzels, candy, burger-chain hamburgers with little nutritional value. Make your own snacks at home instead of running to the local drive-in for something to eat. Did you know that feed raised on one acre of land, eaten by cattle, and converted into beef on your table will fill your protein needs for 77 days; but soybeans raised on the same acre can fill your protein needs for 6.1 years? Do you know that we feed 78 percent of the U.S. grain harvest to livestock to produce meat for us to



*Windmills have long been a source of power on farms, just as moving blades have propelled vehicles through air and water. You don't have to be a scientist to develop a source of energy in your own back yard.*



at? If we put all of the land now used to raise grain for livestock into soybeans or other protein-rich foods, we could produce enough protein (in the U.S. alone) to nearly meet the world's protein needs. Does our meat-eating therefore indirectly cause starvation in other lands? Consider vegetarianism. And plant your own garden. Muscle power is better than tractor power if we all share the work.

- **Gadgets:** Boycott energy-consuming gadgets. Whether they are electric knives, can openers, toasters, typewriters, blenders, etc., use it yourself, using your own energy resources! This includes the

TV and telephone. Consider doing without innocuous TV programs — read, visit someone, talk to your person, or make holiday and birthday gifts ahead of time. Instead of talking for hours on the phone, try visiting your friends or writing your feelings and ideas in a letter.

- **Special possessions:** Build simple furniture when you need a new piece, share subscriptions to magazines with friends. Boycott jewelry made of rapidly disappearing metals, minerals or plastics, and "cute" plastic trinkets.

- **Enjoy what is free:** Get out of doors and improve your mental and physical health. Forage for natural



Solar panels installed in this house in Newark, Del., convert sunlight into 80 percent of the heat and electricity needed for that house. Could government research make such solar panels practical and inexpensive for us all? No pollution, no fuel shortage.

foods. Give haircuts. Visit museums, concerts, libraries, lectures, movies, poetry readings, parks and classes which are free (check with your local library or college for schedules of these activities). Smile at people, relax and have fun.

● *Vocations*: Whatever vocation you choose, find a relationship to these issues. Train yourself in specific skills needed for effective action. There is a great need for attorneys specializing in environmental law, environmental engineers to explore alternative energy sources, agronomists to pioneer in ecologically-sound agriculture. The possibilities are endless. Use your imagination!

● *Join forces*: Get together with others to effect social change. Start a chapter of "Over-Consumers Anonymous" at your school (based on the style of Alcoholics Anonymous, you'd get together with other mass-media-programmed youth to discuss how to kick the over-consumption habit). Write to your local, state and federal legislators to express your concern. Participate in and support groups like Environmental Action, Friends of the Earth, Scientists' Institute for Public Information. The Movement for a New Society is using nonviolent direct action to struggle for change. Get involved!

## RESOURCES

The Club of Rome, *Limits to Growth*, (Potomac Associates, Washington, D.C., 1972)

Barry Commoner, *The Closing Circle*, (Alfred Knopf, N.Y., 1971)

Garrett DeBell, ed., *The Environmental Handbook*, (Ballantine, N.Y., 1970)

Ecologist Magazine, *Blueprint for Survival*, (Penguin Books, Middlesex, 1972)

Frederick Elder, *Crisis in Eden*, (Abingdon Press, Nashville, 1970)

Art Gish, *Beyond the Rat Race*, (Herald Press, Scottdale, Pa., 1973)

Ivan Illich, *Energy and Equity*, (Harper, N.Y., 1974)

Francis M. Lappe, *Diet for a Small Planet*, (Ballantine, N.Y., 1971)

Dennis Pirages and Paul Ehrlich, *Ark II*, (W. H. Freeman, San Francisco, 1974)

E. F. Schumacher, *Small Is Beautiful: Economics As If People Mattered*, (Harper, N.Y., 1973)

Lewis Thomas, *The Lives of a Cell—Notes of a Biology Watcher*, (Viking Press, N.Y., 1974)

Dirck Van Sickle, *The Ecological Citizen*, (Harper & Row, N.Y., 1971)

# Why the simple life?

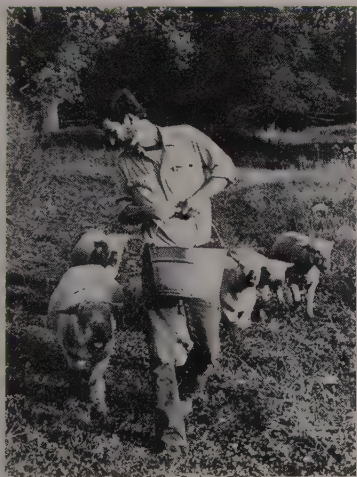
Live simply. Seek justice. Love mercy. Walk humbly. Be honest. Share what you have. Indeed, the ecological crisis seems to be forcing us back to values that Jesus and the Old Testament prophets talked about and lived out 2000 years ago. Do you remember Jesus' words, "Woe to you that are rich, for you have received your consolation. Woe to you that are full now, for you shall hunger." (Luke 6:24-25)? Or "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his

possessions." (Luke 12:15)? The Bible is literally loaded with teaching about living a simple material life and practicing justice in economic affairs. See Matthew 6:19, 24 and 19:24; Luke 14:33; I Tim. 6:8-10; and I John 3:17.

The lifestyle which de-development suggests, in fact, is similar in many ways to the one Jesus and his disciples lived. They dressed simply, shunned luxury, shared a common life and purse. They happily participated in wedding feasts, but mostly they ate simple things like bread and fish. If such a lifestyle was good enough for Jesus, then it should surely be persuasive for us.

What does this mean for the church and Christian community? Time and again, Christian faith has been the source of creative movements with enormous impact on society. The black ministers and church members who gathered around Martin Luther King, Jr. are only a recent example of movements for social transformation whose impulse was the Gospel of love and truth and mutual respect.

What is God's will for the church in our time? Can it be a church which will more nearly follow the teachings and lifestyle of its Master, and in so doing, help the world to find a simple but full life that avoids ecological Armageddon? □



Wide World

*Land is basic to human survival. Whether in farming, mining, industry, or urban expansion, humanity's mind and conscience must be at its best in its fairness to all living creatures on this planet.*





**it's the  
only  
one  
we've  
got...**

**RCOBB**

# IN THE MONTHS AHEAD

- The inside story on television will emerge in a special issue of YOUTH. Watch for articles on the cable TV explosion, the phenomenon of "Super Fans," the behind-the-scenes story of the Carol Burnett show, and the moral implications of TV.
- Written, photographed, painted and drawn by you, a special issue of creative arts entries will display the best of thousands of entries in this year's Creative Arts Awards.
- A young man from India tells it "like it is" about his country, and offers some solutions to Third World problems.
- Friendship Teams of Connecticut youth visit local churches to join with youth group members in discovering new life and vigor in the church.
- We take a closer look at women in sports and the push for equal status with male athletes in competitive athletics, from Little League to high school varsity teams.
- Dr. Jerry Jud, a specialist in evangelism and meditation, discusses what "salvation" means for us and for him. His guidelines are personal, theological, relevant, and apply to our everyday lives.
- Once chosen as a page for the Vermont state legislature, a teenager has lots of work to do, new people to meet, procedures to learn, plus an opportunity for fun!

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# VIP Volunteers Improving Pensacola

TEXT BY TIM NICHOLAS

PHOTOS BY KEN TOUCHTON

"Is this the first time anybody's ever helped you?" the young man inquired.

"No," replied the delighted woman, "but it's the first time anybody helped just because they loved me."

This type of interchange was common last May between hundreds of high school students and their neighbors in Pensacola, Fla.

Specifically, what the townspeople did was pull together nearly a thousand volunteers—both students and professional carpenters, plumbers and electricians—and \$50,000 cash to make repairs on

100 below-standard homes. The project was known as "Volunteers Improving Pensacola" (VIP).

The idea for the project and the driving force behind this city-wide goodwill effort came, not from a welfare agent or a politician, but from a musician. Paul Royal, minister of music for First Baptist Church in Pensacola, had worked with the youth of the church in other helping projects in the past.

He led 100 young people into the wake of Hurricane Camille to a church at Pass Christian, Miss.,

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Both author and photographer are freelancers working out of Atlanta, Ga.



**"At first I wasn't sure about this project," said one carpenter  
"but after seeing what some people have to live in, I'm  
happy I worked today."**



which had been devastated by the 1969 storm. They took their own materials and rebuilt the church in one day. Members worshipped in it the next.

In 1971, Royal took 132 young people and several doctors to the Dominican Republic for a medical-musical trip which included hundreds of inoculations. They even sang in the President's palace.

Royal had organized a group of youth who helped in home repairs on a small scale last summer—about four houses—and he thought that a bit of planning could achieve results on a city-wide scale.

Actually, it took a lot of planning.

Royal took his idea to First Baptist's pastor, Jim Pleitz, who is chairman of a task force on housing and welfare for Action '76, the county Bicentennial group.

Pleitz' task force took over sponsorship of the idea which took six months of organizing.

First Royal wrote out a description of the project which was to team up 100 skilled carpenters with a thousand young people to volunteer to do one day's repairs on substandard homes where the owners couldn't afford to pay for these repairs. Then he took the description to the Mayor's Task Force on Low Income Housing asking for \$50,000 for wholesale building materials. The money was granted out of the city's federal

revenue sharing funds (tax money given back to cities from the U.S. government), and Royal went on to the task of recruitment.

Representatives of local builders associations went to the telephones asking for help. At the same time Royal and others recruited from the high schools and colleges in the area. But four days before the projected work day, only 150 students had been signed up. So Royal went directly to the high schools, asking for assembly time.

In three days he spoke in every school in Pensacola. One principal introduced him saying, "As you know, young people do not have a better friend in Pensacola than First Baptist Church; and one of their staff wants to talk to you."

During the assemblies, kids would try to razz Royal. "Hey, what's in it for me?" "Do we get paid?"

"You get nothing," Royal would yell back. And he'd carry on a conversation with the heckler as the other students listened, explaining the details of the project and that here was an opportunity to do something good.

Came Saturday morning and 1200 young people had been signed up.

But also came the rains—not just a drizzle, but in torrents. And a soggy group of decision-makers put the project off to the next Saturday.





With \$50,000 worth of supplies, the thousand volunteers—students, carpenters, plumbers, and electricians—repaired 100 sub-standard homes in Pensacola.

This meant that building materials that had come wholesale from supply houses had to be stored for the week. All the volunteers had to be re-contacted during the week. Bread baked especially for a barbecue at the end of the work day had to be disposed of. "That's all right," said the baker, "we can use it at our discount store.") Beef for a thousand barbecue dinners had to be refrozen. "We could plan for anything but pain," said Royal. And they apparently had.

The next Saturday many of the young people weren't able to come back because of previous plans, but 700 made it. Most all of the 100 carpenters, electricians, and plumbers came back. Navy corpsmen who were teamed up with volunteers with citizens' band radios came back. "But we didn't need any first aid," said Royal. "Matter of fact, for a film that was made of the project, we had to fake a smashed finger so a corpsman could bandage it."

However, the radio cars were indispensable delivering messages, finding lost people, and making last-minute purchases of building supplies.

A group of women visited every job site twice that day delivering soft drinks donated by local botlers for a midmorning break and for lunch.

During the day a newspaper reporter asked one young high

school student why he participated in the project. He ceremoniously removed his hat and said, "If a person is in need, it is my duty to help him out."

"Come on now," responded the reporter.

"Seriously," the boy said, "if somebody's in a tough spot, all of us ought to chip in."

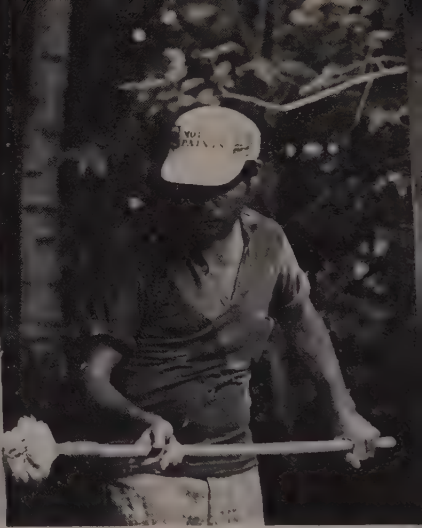
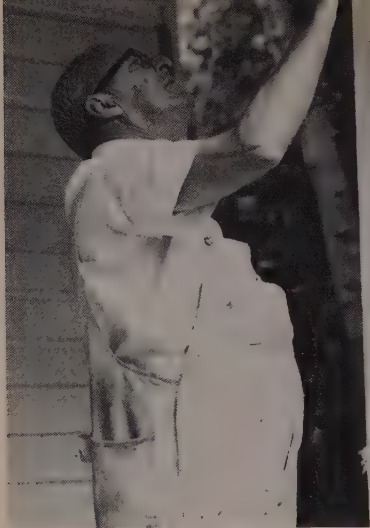
A younger boy chimed into the conversation, "While he was working on one house, another volunteer team was working on the house where he lives."

Everybody in the small cluster around the reporter quickly found other topics of conversation, but behind the embarrassment was an understanding of what helping others was all about.

Name any kind of home repair and the crews did it that day: roofing, flooring, plumbing, wiring, paneling, painting, siding, windows, porches and doors.

"This is the first time I've ever had hot water in my house," said one excited woman. "If you love the Lord long enough, He'll take care of you," she added.

The volunteer teams were only asked to work on Saturday, but contractors gave professional workers time off during the week to finish work on the homes. On more than a dozen sites, crews were working all week long. One woman's home had about 85 percent of the outside boards replaced with new supports and weather-



**"If somebody's in a tough spot," said the young volunteer, "all of us ought to chip in. It's my duty to help him out."**



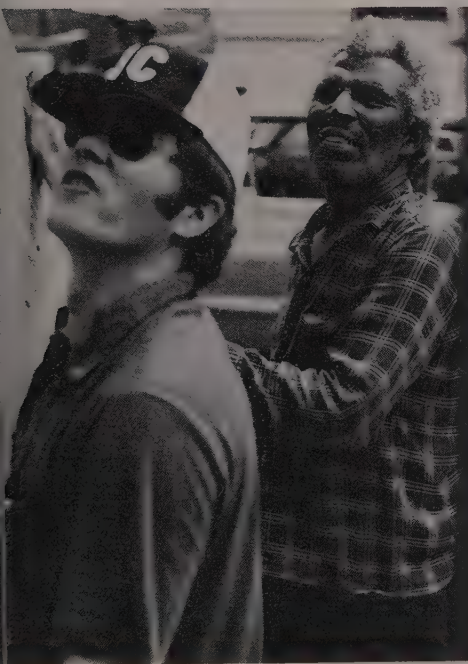


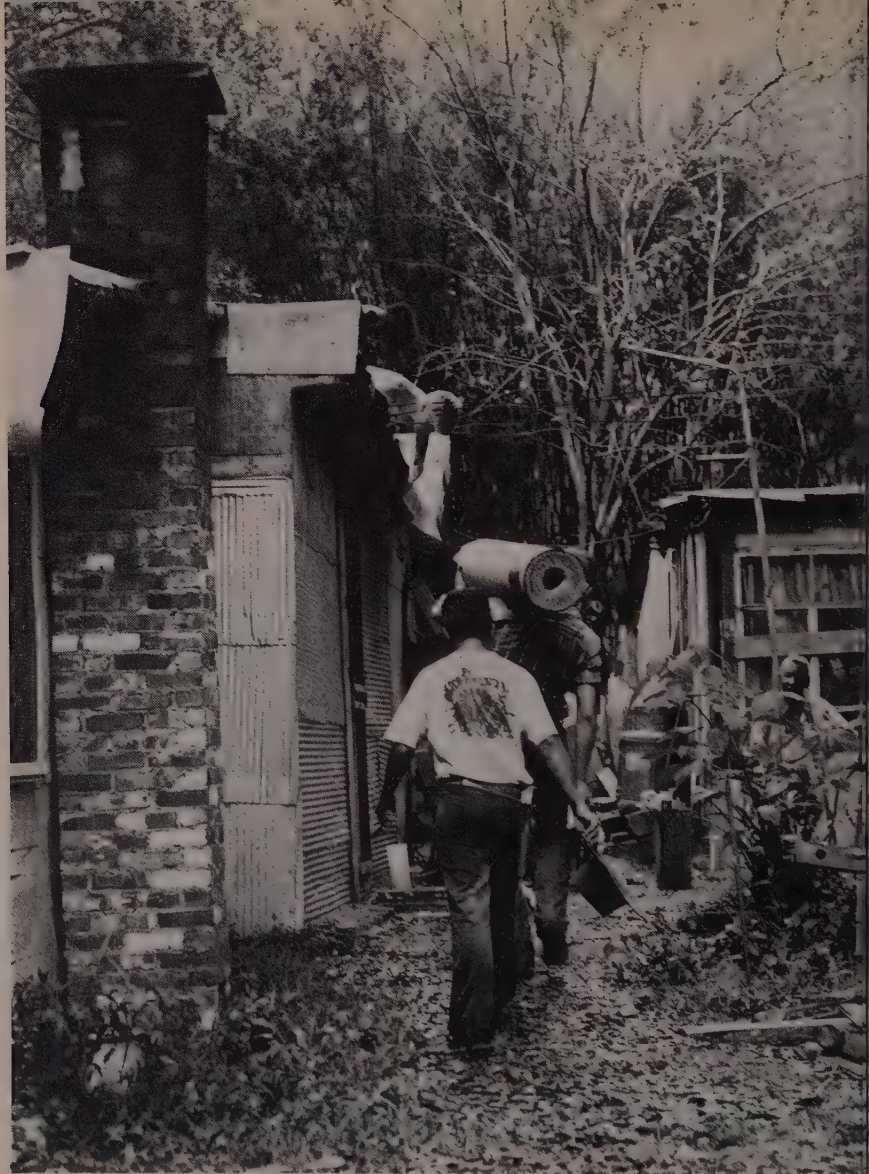
boarding. Crews put in a new shower, hot water heater, new flooring in most of the house, completely painted the inside and out, and for good measure, added a porch. There were 50 people working at her house the next Thursday.

Some crews consisted of special groups of volunteers—from the Navy, the Jaycees—but each house had a trained carpenter as-

signed. The kids were mostly unskilled, but they hauled and nailed and moved and bolted and painted more that day than some had probably done in their lives.

Most of the kids verbalized basically the same reasons for volunteering for the project. "All I can say is I feel good when giving or helping others." "It's better to give than receive." "Well, it's nice





**"You could see people of different races working together and in homes of people of other races. This is the type of thing any community could do."**

pulling together with a group of kids to help some help themselves to be or live better."

One group of young people who hadn't signed up to help showed up at First Baptist which served as VIP's headquarters, asking for an assignment. They were the prom decoration committee for one of the high schools. "We thought this was more important," said one.

Those not convinced of the worthiness of the project changed their minds once they got to the job sites. "At first I wasn't too sure about this project," said one carpenter, "but after seeing what some of these people have to live in, well, I'm just happy that I'm working today."

Most of the families getting help wanted to participate themselves, though most were elderly or were women with small children. One 82-year-old man gave a mess of turnip greens he had just picked to U.S. Senator Lawton Childs of Florida who had come to observe the operations and report back to Congress about what Pensacola was doing.

Danny Pleitz, son of First Baptist's pastor, and a student at Duke University, worked with another Duke student, Tom Ansley, in the logistics of getting the kids to their work sites, then joined crews themselves. Danny said he thinks "this project has made people think the city hasn't forgotten

poor people."

For himself it "helped my feelings toward the South and towards Pensacola—you could see people of different races working together and in homes of people of other races. This is the type of thing any community could do."

Lamar Seals, regional administrator for the Department of Housing and Urban Development, was impressed with what he saw in Pensacola and said he'd like to see this type of thing done nationwide. "In these troubled times we can't even begin to count the amount of good will and public relations that little bit of money bought."

Physically the homes were brought up to city housing standards. J. Donald Roberts, who oversees the housing code, said that most of the houses would have been condemned.

And physically the volunteers and organizers were plumb tuckered out. But they were a happy bunch—they had done something good.

One woman whose house had had major surgery reported, "Today is the happiest day of my life—with these kids working so hard to help me."

Then she reflected a new and hopeful thought, "It's hard to believe they or anybody else would help me—the world must be getting better, I feel it." □





## A MORNING PRAYER

Time to get up again,  
Out again  
In again,  
Pick up my life again.

Another bus to catch,  
Catch up  
Catch on,  
Catch hold of left-over dreams,  
Left-over schemes  
Left-over lives.  
Don't let me be left-over,  
Left out  
Left behind.

Lift me up to tomorrow.  
Let me out to possibility.  
Release me from myself  
to Thee.

Your love in me—  
So shall it be.

—BARB BEHRENS



Photos from Paramount Pictures

# The Little Prince

A popular modern French classic comes to the screen  
as a musical play by Lerner and Loewe

By Frederic A. Brussat

A single pebble perfectly arched into the air will send out many ripples when it lands in water. A tiny book called *The Little Prince*, written by Frenchman Antoine de Saint Exupéry in 1943, has had much the same effect in literary circles. This past year commemorates its 30th anniversary. Over three million copies of *The Little Prince* have been sold, and it has been translated into more than 28 different languages. One could call this small book a story of childhood innocence, a religious parable, a philosophical revelation about the meaning of life. There certainly can be little doubt about its universal appeal.

## THE STORY

A professional airplane pilot is forced to make a difficult landing in the Sahara Desert. There he is stranded with a short supply of food and water. On the first morning of his ordeal, he meets the Little Prince and learns about his unusual adventures. It seems that the Little Prince lives alone on a tiny planet, Asteroid B-612. There isn't much on his planet—just a few volcanoes, the dangerous baobab trees, and one beautiful flower. But this flower is a very complex creature—and the Little Prince cannot figure out how to love her. His tranquil life on Asteroid B-612 upset, the Little Prince embarks on a planet-hopping journey in order to learn the secret of life. The characters he meets—a King, a Businessman, a Historian,

a Lamplighter, and a Military Man—do not offer much enlightenment. Finally, on Earth the Pilot and the Little Prince become friends and share stories. And from a Fox and a Snake, they begin to learn what life is really all about.

## AROUND THE WORLD

When you read the story of *The Little Prince*, a boy in Japan may be reading the tale, too, and perhaps a girl in Africa, a French youth or a Swiss girl. In England, a class might be listening to a recording of the work on tape. And in Canada, a group of youth might be hearing *The Little Prince* on a record by actor Peter Ustinov. In other words, the response to *The Little Prince* has been world-wide. This remarkable story crosses lines of time, race, and age. And this fall, *The Little Prince* will come to the cinema screen as a musical play.

## THE LITTLE PRINCE GOES BEYOND PRINT

Antoine de Saint Exupéry was a professional pilot who fled from France when the Germans invaded his homeland in 1943. He came to the United States and while living on Long Island, N.Y., wrote *The Little Prince*. Returning to Europe to fly for the U.S. Air Force, he was reported missing in action over the

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Mr. Brussat is a United Church of Christ minister who edits *Cultural Information Service* and writes regularly for *YOUTH Magazine*.



**"The story gives people the quality of truth and innocence that they are looking for today. People are sick of war and corruption."**

Mediterranean. He was never found.

Twenty years later, a New York show business lawyer, A. Joseph Tandet, decided that he was going to do all he could to translate Saint Exupéry's book into another art medium. Would it be a play, a Broadway musical, a TV special, or a movie? From 1963 to 1973, Mr. Tandet traveled around the world and talked to some of the greatest entertainment figures of our century just to answer that question. At one time or another three famous French directors, Francois Truffant, Serge Bourgnignon, and Jean Renoir, were interested in making a movie out of *The Little Prince*. Franco Zeffirelli of Italy and Jack Nicholson of the United States were also intrigued by the idea. Who would do the music if the book were brought to the screen? Leonard Bernstein, Henry Mancini, Andre Previn, and Michel Legrand all volunteered to create music for Saint Exupéry's popular story. And who would play the important role of the Pilot in a movie version? Frank Sinatra and Richard Burton were willing to take on that honor. Only an art work of monumental importance could have generated so much interest by an inter-

national list of the world's most creative artists.

After considering all the possibilities, Mr. Tandet finally put together the team that would make *The Little Prince* into a musical play for the screen. Alan Jay Lerner and Frederick Loewe, who stunned the world with their beautiful "My Fair Lady," have written the lyrics and music for the film. Stanley Donen, an accomplished dancer and director of musicals for stage and screen, was chosen to produce and direct the film. Richard Kiley, an exciting and gifted Broadway performer who starred in "Kismet" and created the stage role of Don Quixote in "Man of La Mancha," was selected to play the role of the Pilot. Six-year-old Steven Warner, a boy from London, got the part of the Little Prince—he won the role after performing an irreverent rendition of "When Santa Got Stuck Up the Chimney" at a British theatre school! Bob Fosse, multi-winner of the entertainment industry's awards in theatre, film, and TV, will dance the role of the Snake. And Gene Wilder, a well-known comic actor, is the Fox. Finally, Donna McKechnie plays the Little Prince's Flower.





*Director Stanley Donen rehearses a desert scene with performers Richard Kiley and six-year-old Steven Warner.*

## THE MAKING OF THE FILM

The cast and movie crew spent five weeks filming in Tunisia, a perfect setting for the desert sequences. Then they moved to London's EMI-MGM Studios for some final work on "The Little Prince." There we talked with actor Richard Kiley about the film. How was it working with a six-year-old kid? "Sometimes an actor is forced to work with what I call 'little pros.' They are little monsters who tell you when you're off your chalk marks or give you the right lines when you flub them. But Steven is a truly delightful kid. He's a highly imaginative little boy who is endlessly curious." Kiley seemed to be especially trim. We asked him whether the work was tiring him, and he responded with a story that illustrates the circumstances an actor

often has to handle.

"In one scene I have a misunderstanding with the Little Prince and he leaves. I run and search for him but, of course, he vanishes in his magical way. I'm overcome with remorse for having slighted him and sing a song as I'm running. The song is called 'I'm On Your Side.' In films you do things in fragments. A song may be broken into eight-bar segments. You may run for eight bars singing, then do another eight bars on a mountaintop. Perhaps you'll do another eight bars in a valley. And, of course, you shoot many different angles on each of those eight bars. Well, this is not really a very long song. But it seemed to me like the King James version of the Bible! It went on forever. I sang that song on moun-





**"The Fox says: 'It is only with the heart that one can see rightly; what is essential is invisible to the eye.' That's the nub of the story."**

tains, I sang it in valleys. I sang it everywhere, all the time running full tilt at the top of my ability. By the grace of God, I had been jogging for a few years, so I was in shape to do it. Otherwise, I would have been taken out in a box!"

Steven Warner, an amateur whose two parents both work on the London buses, was absolutely adorable. In one sequence we watched, Steven sat on a mound of sand rehearsing his lines while the cinematographer, Christopher Challis, set the scene up and adjusted the lighting. They were using a complicated "front projection" technique developed by Douglas Trumbull for the movie "2001." Steven was very fresh and recited his lines with ease.

We later learned of the complicated child labor rules regulating his activities in the film. While he was in Tunisia, Steven had to be accompanied by his mother, a tutor, a dialogue coach, and an experienced nurse. Apart from these people attending to his needs, Steven can only work a certain number of hours during the entire filming schedule

and the director must be careful not to "overwork" him. In order to relieve that pressure, two other boys serve as Steven's stand-ins while the cameras are being set up at the proper angle. "We have to be careful to save the 'big stuff' until we really need him," explained one crew member.

Since the music and lyrics will play a large role in the film, we asked Stanley Donen about this:

"The music is just marvelous. I think it does exactly what Saint Exupéry was trying to do—reach your feelings. All ten songs are very touching, very big in the feeling department. The first song is called 'I Need Air' in which the Pilot really explodes away from what he believes to be the world's false values. It's a cry for breathing space. Another song is called 'Closer and Closer.' In it the fox sings about how you fall in love with people and what happens after you do. The last song is 'The Little Prince.' It's really the Pilot's last statement about how he is going to hang on to what he's found and what he believes is

*Bob Fosse portrays the Snake (top) and Gene Wilder portrays the Fox (below) in "The Little Prince."*



"Steven Warner is a truly delightful kid. He is a highly imaginative little boy who is endlessly curious. This is his first film."



important in himself. All the songs have a big emotional stretch to them."

### WHAT DOES *THE LITTLE PRINCE* MEAN?

Everyone who knows this story has a different conception of what *The Little Prince* is really about.

Richard Kiley, the Pilot, sees it this way:

"I think, like all really exciting works of art, *The Little Prince* is shadowy in the sense that it never really puts its finger on anything definite. It has no hardbound philosophy. But it moves and has a life of its own. You can read it once and it means one thing to you. You can read it five years later and it's a totally different thing. For me, the Fox says it all: 'It is only with the heart that one can see rightly; what is essential is invisible to the eye.' That's the nub of the story."

Associate Producer A. Joseph Tandet looks at it another way:

"I believe the story gives people the quality of truth and innocence that they are looking for today.

That's why young people all over the world like the book—they are so sick of war and corruption. *The Little Prince* is something that recaptures what they felt as children; something we have lost as adults."

Director Stanley Donen identifies with Saint Exupéry's view of the essentials of life:

"If you've ever been alone a long time, you know that is when you really start to think about what is most important to you. And once you find the essential values, other things fall away. To me, that's what *The Little Prince* is all about—one man looking inward and rediscovering his own values. Saint Exupéry is really the Pilot doing some inner soul searching."

"*The Little Prince*" is sure to be one of 1974's most well-received films. There is a simplicity and beauty to the story that appeals to people of all ages. Thanks to the persistence of A. Joseph Tandet, we will all have the opportunity to experience *The Little Prince* in a fresh way. As Saint Exupéry hoped, the Little Prince has come back again. □

*On location in Tunisia, the Pilot and the Little Prince sing and dance "Why Is the Desert" in one sequence*







What reactions have you gotten from wearing your Brunner T-shirt?



# What people say

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The photo is optional, but do send us a letter within the next month.

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